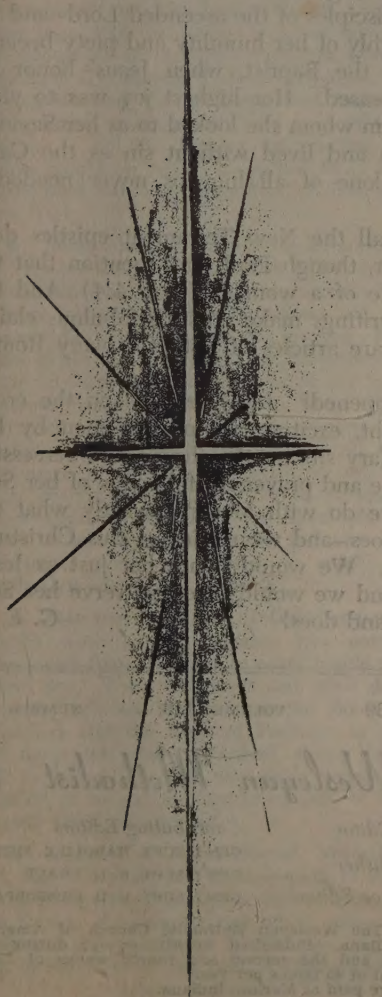
The Wesleyan Methodist

Marion, Indiana, December 20, 1961

His Star

Matthew 2:2



All the stars were His; but only one was "His Star."

Bible students and astronomers alike have puzzled over that star. Some have thought it to be a rare conjunction of bright planets. Others, that it was a comet, or smaller heavenly body, brought into the bright range of earth view for that occasion. Others, that it was a specially created and directed heavenly body.

"His Star" may puzzle us, but it cheered and directed the wise men of old. They were not greatly concerned as to the nature of the star or the manner of its display. They saw it as the fulfillment of promise and as the guide to "the Desire of all nations."

The earth is a small planet so "His star" must have been visible to many thousands of people. Most of them did not notice it. They were not looking for His sign in the heavens. Others that saw it were merely curious about it. "His star" bore no message to them.

But some pious orientals who had heard of the Star of Jacob, whose hearts had begun to yearn for His appearing, were looking for His star that night. Doubtless they had looked for many nights, maybe hundreds of them. The God who watched their eager hearts, and who had planted hope and desire in those hearts, hung "His star" in the sky one night.

No doubt was in their minds. The King was born. When they arrived in Jerusalem they never asked of Herod WHETHER He was born: they only asked WHERE.

Some people look only for stars. They live to see one meteor after another, and are quick to follow any new light. The wise men were looking for Him. Even stars can deceive men—if their hearts are vain. But Christ Jesus may be found, and He never leads men astray.

In a sense, all that we ever see now are but "His stars." We do not see Him, though we have found Him and rejoice with joy unspeakable. For now we only see through a glass, darkly, not face to face. But there shines from "His star" more radiance than glows from a thousand atomic sunbursts created by man.

The stars are still shining this Christmas. But one star, "His Star" outshines them all. Thank God, it has been given unto me to see that star and to find and worship Him.

— *George E. Failing*

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Editorial . . .

What Shall We Do With Mary?

It's Christmas and we worship Jesus. But what shall we do with Mary?

The Roman Catholics call her "Mother of God." They declare, as a necessary dogma of faith, that she was born without original sin, that she never committed sin, that she ascended bodily into heaven, that now she is the friend of sinners, and co-redemptrix with Christ. Without their teachings about Mary it is hard to understand how the Roman Catholics could maintain a church.

Elisabeth, mother of John the Baptist and cousin of Mary, referred to the virgin mother as "the mother of my Lord." What shall we call her? How shall we regard her?

Bible Christians agree on one point of superlative importance, that the Bible itself contains all the answers we need. We unequivocally agree with Article V of the Articles of Religion of The Wesleyan Methodist Church: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." What does the New Testament teach about Mary? There were four epochs in her life, in relation to Jesus.

First, there was the Mother and the Baby. Mary was truly the mother of Jesus. She had the unusual honor of such motherhood, special honor because of her special sacrifice ("Be it unto me according to thy word" —what a consecration!). No other mother has been called of God to do or to suffer so much. The virgin Mary felt truly that the babe was hers. Yet she knew fully as well that He was also God's ("that holy thing which shall be born of thee shall be called the Son of God").

Second, there was the Mother and the Boy. The Babe grew and the Boy required the same training and discipline others boys needed Though Joseph doubtless provided for the family as best he could, doubtless Mary held much of the initiative in the home, at least insofar as Jesus was concerned.

The only incident recorded of Jesus' youth tells us much. After Jesus was found in the temple, following the feast of the passover, it was Mary who chided Jesus, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." His answer could hardly have been understood by Mary—"Do you not know that I must be about my Father's business?" But later she certainly perceived what He had meant, that His Heavenly Father had known all the time where He was and what He was doing.

Third, there was the Mother and the Messiah. Gospel incidents fully outline our faith here. At the marriage in Cana (John 2:1-11) when Mary sought to offer the same eager suggestions to Jesus that Catholics now attribute to her, Jesus courteously rebuked her: "Woman, what have I to do with thee? Mine hour is not yet come" (this exact expression appears also in Mark 5:7; see the Greek). His earthly consideration of and subjection to Mary had now ended. He served His Father alone, not with her or at her request.

At the cross Jesus thought to make provision for Mary, who it seems was both widowed and quite abandoned by her unbelieving (John 7:5) sons, committing her to John. Again He addresses her as "Woman." It cannot be shown from the New Testament that Jesus, following His baptism, ever called her "Mother."

Then there was the occasion when His disciples called to Him, "Thy mother and thy brethren without seek for thee." Without thought of discourtesy—How could divine love be discourteous?—Jesus gave an answer to us as well as to them. "Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:32-35).

Remarks Henry Alford, "All these characteristics of the mother of our Lord are deeply interesting, both in themselves and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honor of that meek and holy woman was, we find her repeatedly the object of rebuke from her divine Son, and hear Him here declaring, that . . .the humblest believer in Him has [all things] in common with her.

Fourth, there was the mother and the Ascended Christ. No mention at all is made of Mary between Jesus' resurrection and ascension. Then the same writer (Luke) who gave us the fullest Gospel account of Mary, mentions her as being one of the women who awaited the outpoured Holy Spirit in the upper room (Acts 1:14). While Mary is the only woman named, she is given no special recognition or honor. She takes her place among the disciples of the ascended Lord—and we think the more highly of her humility and piety because of it. Like John the Baptist, when Jesus' honor increased, hers decreased. Her highest joy was to yield preeminence to Him whom she looked to as her Saviour. If Mary was born and lived without sin as the Catholics teach, she alone of all humans never needed a Saviour.

Not once in all the New Testament epistles does Mary's name occur, though Paul does mention that the Saviour was "made of a woman" (Gal. 4:4). And the earliest patristic writings make no such fabulous claims for Mary as now are articles of faith for every Roman Catholic.

What has happened? Jesus remains on the cross, in Catholic thought, exciting the pity of men by His suffering, while Mary sits on the throne of intercession and claims the love and prayers of followers of her Son!

What shall we do with Mary? Exactly what the New Testament does—and we rejoice at this Christmas season to do that. We would honor her just as Jesus did—and does! And we would love and serve her Son, just as Mary did—and does! —*G. E. F.*

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I Was Reading

by the Editor

● an Associated Press release prepared by Alton Blakeslee regarding the perils of bomb fallout. Experts, it seems, greatly differ on the dangers inherent in increasing radioactivity in the atmosphere. Said Mr. Blakeslee: "The odds are practically nil that present amount of fallout will hurt you as an individual. Yet it is equally true that some people somewhere will be damaged or will die too soon —possibly ultimately thousands of people— from fallout already loosed by bomb tests . . . But scientists cannot answer a key question. Exactly how little radiation does it take to cause human cancer or leukemia? Or to damage the genes which determine the inheritance of our children?"

● in the *Baltimore News-Post,* November 1, that "school vandalism—a major civic headache which shows no signs of getting better —is part of the price society is paying for parents who seem unable or unwilling to make their children toe the line." Dr. William M. Fitzpatrick states, "Vandalism has something to do with permissiveness, a better word would be indifference. It's another aspect of the parents' lack of any interest to see that the kids are stimulated in the right direction, or given limits. A great deal of it can be laid right at the door of the parents."

● of the publication of a new *Christian Periodical Index* covering a number of non-denominational and interdenominational magazines from 1956 to 1960. Included among the periodicals are *Asbury Seminarian, Christian Life, Christianity Today, Eternity, His, Moody Monthly, United Evangelical Action*— along with a dozen more. List price of the volume is $12.50. Further information or orders should be mailed to Buffalo Bible Institute Bookstore, 910 Union Road, Buffalo 24, New York.

● these words given in a recent address by Secretary of State Dean Rusk. "By virtue of our fabulous productivity, we account for a large portion, roughly forty per cent, of the world's output of goods and services. Because of our vast internal market, international trade accounts for a smaller part of our total national income than is true in many other countries. Yet our imports and exports together comprise thirty per cent of all the commerce of the world. What we do affects everybody. In trade, as in so many other matters, leadership has been placed upon us by our own capacities and accomplishments. We can exercise it wisely or badly, but exercise it we must."

● that two fragments of Old Testament scrolls were among valuable first-century documents found recently in caves beside the Dead Sea. These fragments and other documents included scrolls from the Book of Numbers and the Book of Psalms. In all, 64 documents were unearthed, dating from 88 to 135 A.D. The new finds were described as second in importance only to the famed Dead Sea Scrolls.

● in the *Wall Street Journal,* November 14, that "wheat farmers plant as much in 1961 as in 1960, despite pledge to slash acreage . . . In Kansas, the number one wheat state, an informal survey indicates farmers have signed up to idle over 25 per cent of their acreage.

(*Page* 8, *please*)

It's Easier to Fight Christians

by the Editor

IT'S EASIER to fight Christians than to fight the devil. Most Christians will not fight back, the devil will.

A missionary in India was congratulating the natives of that great country upon their independence. "You know," the missionary observed, "that this freedom has only been gained without bloodshed because England is a Christian nation and has deep regard for human rights and freedoms." However imperfect England's Christian faith, the observation still remains true. The Christian impulse is to recognize the desires and rights of others.

Because it is easier to fight Christians than the devil, many Christians have turned to the easy warfare—fighting fellow Christians. There will always be manners or methods in other Christians that can become points of contention. Prejudices and practices enter in here. One may assert strongly that infant baptism is damaging—perhaps even damning—while another believes that infant baptism is a continuation of the Old Testament covenant entered into by the rite of circumcision. The first group strongly insist on conscious and adult commitment to Christ, sealed by baptism. The second group does not deny the necessity of an adult commitment but asserts that a pre-adult consecration to God of the infant by the parents is good and Scriptural. Here is a difference of opinion, but shall we go to war with fellow Christians over it?

One church group believes in a strong church government through elected leaders. Another prefers that final authority shall rest with local congregations and that leaders assume spiritual leadership but never exercise organizational leadership. To complicate matters further, some mix matters a bit and believe in strong organizational leadership on some levels but not on others. These may be honest differences of opinion, but are they sufficient grounds for declaring open warfare on other saints? Can it be proved from the Bible that any system of church government is heretical? Will any system of church government, in itself, guarantee the purity and peace of the church? While human judgment remains imperfect, even after sanctification, is it likely that we shall ever develop a perfect system of church government?

Many of our battles, I am convinced, arise because we do not know the "enemy" well enough. We know two or three things about him that we do not like, things that may directly violate some of our opinions and convictions. We neglect to grant to him any sincerity of soul, any purity of heart, any right motive. We exonerate ourselves and blame him, then oppose him, and engage in a "holy war" against him.

In the early church, members sometimes fought fellow members, but never did apostles fight apostles or urge laymen to do so. As soon as we teach Christians to fight other Christians, we put weapons in their hands which they may begin to use against us. And if we bite and devour one another, we shall be consumed one of another. Our Christian influence will be cancelled and our spiritual fruitfulness will cease.

A quarrel is the cheapest thing in the world. Anybody can afford it. It takes real Christian manliness to make peace. And it is still true that peacemakers have the blessing of God.

Some will immediately assert that the church is to be at war and that peace is a sign of sinful compromise. Would the same individuals assert the same to be true of the home? Is war within the church, in the home, either desirable or necessary?

There is an enemy to oppose. It is Satan, the god of this world. Wherever he works, he must be contended with, either within the church or elsewhere. But never, NEVER is our warfare against fellow Christians (Eph. 6:12). It is always against Satan. As soon as we attack one another, Satan jumps at the chance of entering the fray against both of us—either to poison our motives or to misdirect our actions.

Zealous Christians who are not busy in the winning of souls begin to turn their energies into a civil war. Civil war dies a quick and natural death—even though all disagreements are not resolved—when Christians join heart and hand to "rescue the perishing, care for the dying."

Let's get into the battle and fight—the devil!

Christmas Poetry

They Were Asleep

I wonder why it was the shepherds were
The only ones to hear the angels sing,
To see that wonderful event occur,
And hear the message of the new-born King.
Perhaps the midnight hour was just at hand;
The silver moon had set, and darkness deep
And solemn lay across the listening land,
And all the weary world was lost in sleep.

If they had known—if they had only known
The time of His appearing and His birth,
When He should come to seek and save His own
And tell a warring world of peace on earth—
They would have watched and waited all the night,
The candles lighted and the door ajar,
Lest they should miss the angels in their flight,
Or fail to see the glory of His star.

And when the lightning breaks across the blue,
And He comes back to take His bride away,
Will we be watching, faithful, loyal, true?
Or will we, like so many in that day,
Be fast asleep? Oh, many are asleep!
The Bridegroom tarries, but His hour is nigh,
Now let us, like the shepherds, watch and keep
Our eager vigil while the stars go by.

E. B. Bolkcom
Church Bulletin

Renewed At Christmas

Hope should be renewed at Christmas
As we worship, pray, and sing,
Looking upward to the Saviour
Who is Prince of Peace and King;
Who'll be coming for His children,
Maybe 'ere the day is done,
Or as evening shadows gather,
Or at morning's rising sun.

Peace should be renewed at Christmas
With good will for all mankind,
And a generous heart and spirit
From the depth of soul and mind;
With good wishes for our loved ones,
For our neighbors and our friends,
And with sunny smiles and greetings
As true love and friendship blends.

Walter E. Isenhour
Taylorsville, North Carolina

His Christmas Tree

I think that I shall never see
A hill so green as Calvary;
Nor yet a tree so sweet and fair
As cruel men once planted there.
And, oh, I know I'll never find
A love so gracious and so kind;
A love so deep, so high, so broad
As issued from the heart of God—
When He leaned down to you and me,
And hung His Son upon the Tree.

Oh, shining yew-trees laden down
With costly presents in each town—
For very shame, well may you wince!
There never was before nor since
A Christmas gift so wrapped in red,
With golden joy-bells overspread—
And, oh, the precious thing is this,
A thing you must not, must not, miss—
The gift upon God's Christmas Tree
Is waiting there for you and me!

Lois Reynolds Carpenter,
in "Monthly Broadcast"

The Road To Bethlehem

The road that leads to Bethlehem
Leads on to Galilee;
To Nazareth the Lord Christ came—
An uncouth town, a humble home;
This was the lowly place for Him
Who lived in Galilee.

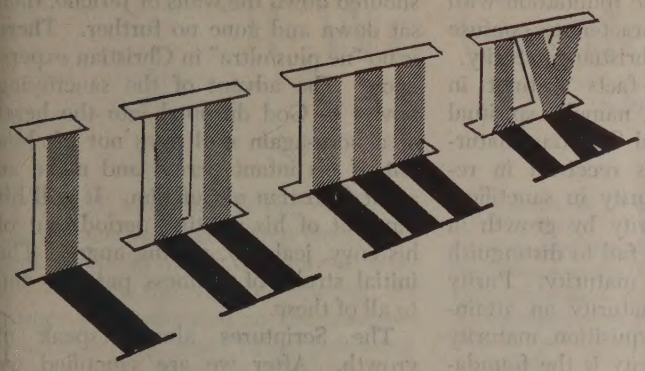
The road that leads to Bethlehem
Leads to a wilderness;
With wild beasts for His company,
And fierce assaults from Satan:
The tempter slink, and victory
In that lone wilderness.

The road that leads to Bethlehem
Leads up to Calvary;
Hark! From that night a piercing cry,
"My God! My God! Forsaken! Why?"
It was for me my Lord did die
That day on Calvary.

The road that leads to Bethlehem
Leads to Mount Olivet:
A benediction given then
Upon those upward-gazing men:
A shout of triumph when again
Christ's feet touch Olivet.

Harold M. Freligh in "The Alliance Witness"

This survey was written a century ago but remains a most interesting analysis. Wesleyans may be pardoned, we hope, for thinking our theology the best.



Theological Systems

Quoted by ABEL STEVENS

THERE ARE four great complete Christo-theological systems, the contrarieties of which are so fundamental and exhaustive that every writer on systematic theology who is not willing to give up the essence of Christianity itself must, in respect to them, choose and maintain a definite standpoint. The four mentioned great systems of doctrine are the Roman Catholic, the Calvinistic, the Lutheran, and the Wesleyan. These systems rest on different conceptions of the soteriological relation of God and man as established by Christ, and correspond to different stages of development of the religious consciousness. Besides these four great systems there is no other worthy of notice. The Greek Church has as yet formed no definite regular system of doctrine, and, so long as she retains her present views, can form none which can radically differ from Romanism. The Church of England has, much less, a peculiar complete system. Her theology is a mass of the most discordant elements.

According to the Roman Catholic view of Christianity, salvation is imparted through the (Papal) Church alone, and is conditioned on a meritorious co-working of the subject with grace. With this ground-view all the other peculiarities of the system, as, for example, the doctrine of the infallibility of the Church, priestly power, the merit of works, the sacrifice of the mass, purgatory, picture-worship, indulgences, angel and saint-reverencing, etc., are closely connected. According to its inmost spirit and essence, Catholicism is nothing other than an essentially pagan view of Christian truth.

According to the Calvinistic view of Christianity, the salvation or non-salvation of each human being depends absolutely on the free action of God toward him. God, according to this system, has elected to certain salvation a certain unalterable number of mankind, accurately fixed before the foundation of the world, and has either predestinated all others to certain damnation, or within himself resolved to permit them, unredeemed, to perish in their inherited depravity. This eternal twofold decree He executes unfailingly in time through His gracious sovereignty. With this ground-view of Calvinism, all its other peculiarities, for example, its limited (partial) atonement, its total denial of human freedom, its dogma of the irresistibility of grace and of the impossibility of apostasy, are intimately connected. According to its inmost spirit and essence, this system is a conception of Christianity from the standpoint of an Old Testament faith.

According to the Lutheran view of the soteriological relation of God and man, the salvation or non-salvation of each human being is solely dependent on his own personal action in regard to the means of grace, (the word and the sacraments.) If any one uses these properly, and everybody is capable of doing this through his own natural powers, then God will give to him, through these means of grace, faith, and with faith justification. If he continues diligently in the proper use of the word and of the sacraments, he will retain the received blessings and finally overcome death and hell. With this ground-view of Lutheranism, all the other peculiarities of the system, such as the bodily presence of Christ in the eucharist, the relative over-estimation of the sacraments, over-attachment to the Church, and others are closely allied. In respect to its inmost spirit and essence this creed is a view of Christianity from the standpoint of justification.

According to the Methodistic view of the soteriological relation of God and man, the salvation or non-salvation of each human being depends on his own free action in respect to the enlightening, renewing, and sanctifying inworkings of the Holy Spirit. If, in respect to these inworkings, he holds himself receptively, then will he become holy both here and hereafter; but if he closes his heart against the same, he will continue in death both here and in eternity. With this ground-view, all the other peculiarities of Methodism, such as its peculiar dogma of freedom, its emphasis on the working of the Holy Spirit, its doctrines of Christian perfection, and the like, are intimately connected. In respect to its inmost spirit and essence it is a viewing of Christianity from the standpoint of perfect love.

Such is the stand-point, such the doctrinal and historical significance, of the Methodistic system. It presents Christian theology "high as the love of God, deep as the want of man." It is the ripe final result of the millennial-long spiritual study and searching of the Church of Christ into the truths of the divine revelation. And as soon as this view of the soteriological relation of God and man shall find universal prevalence and acceptance, so soon will the salvation or non-salvation of the soul cease to be made dependent either on human conduct in regard to a particular priesthood or an eternal decree of God, or on the mysterious working of Church ceremonies, but will be regarded as depending on man's own action in regard to the enlightening, renewing, and sanctifying influences of the Holy Spirit.

From "the Centenary of American Methodism," published in 1866, this quotation is attributed to Professor William P. Warren, a German theologian.

"I Know Only Forty"

Marjorie Moore Armstrong
for Baptist Press

THE SOUTHERN BAPTIST CONVENTION has six seminaries to train preachers and other church workers. But the Convention also operates a school strictly for missionary preparation—Carver School of Missions and Social Work—in Louisville.

To prepare modern-day missionaries to meet the demands of service in other countries, Carver School has come up with new courses. Examples are language study, or linguistics, and literacy education.

Linguistics, the study of structure and pronunciation, provides a mold into which words can be poured for reading, writing, or speaking. Once a missionary has that ability, he can never lose mastery of the language.

With service in 50 foreign countries, the demand for knowledge of many languages exists. Carver School responded by calling Robert O. Laessig from the faculty of Oklahoma Baptist University at Shawnee.

A student dining with Prof. Laessig one day asked him how many languages he knows. "Please, about how many?" he begged.

"Forty, maybe," he said thoughtfully. "That is, I can read that many . . . with help from a dictionary now and then. Speaking? That's another matter. For me to pick it up after years of neglect would take a week or 10 days perhaps."

When the student could not reply for amazement, Laessig shrugged his shoulders. "Ach!" his German background coming to the fore, "But there are 3000 languages in the world. I know at most only 40. It is nothing!"

Yet that very day, Laessig had given a furloughed missionary a lesson in Fulani, a missions volunteer an introduction to Swahili, a married couple and brother and sister instruction in German and a whole class in the school a two-hour lecture in linguistics.

When a 'phone inquiry came to the school about Tibetan and Thai languages, the professor nodded. "Sure, sure, I know how to break the language down. I can teach it. I may have to work a little hard to keep ahead of the student, but I can do it!"

The Sanctified Must Go On

F. Lincicome

SANCTIFICATION is not graduation. It is only a full matriculation. To suppose that sanctification is graduation is to confuse the foundation with the formation of character—to confuse moral purity with Christian maturity.

There are three facts distinct in Christian experience, namely, spiritual life, moral purity, and Christian maturity. Spiritual life is received in regeneration, moral purity in sanctification, Christian maturity by growth in grace. We must not fail to distinguish between purity and maturity. Purity is an obtainment, maturity an attainment; purity is an acquisition, maturity an accumulation; purity is the foundation of character, maturity, the formation of character; purity is moral character, maturity, moral stature; purity is a crisis, maturity, a process.

Sanctification does not graduate the believer in perfect love—it only conditions him to advance in that love. Adam Clarke said, "To be filled with God is great; to be filled with the fullness of God is greater; to be filled with all the fullness of God is greater still." John Fletcher said, "To be filled with all the fullness of God describes a state of grace beyond sanctification."

What God said to Joshua He could say to every sanctified person: "There remaineth much land ahead to be possessed." We get in the land when we are sanctified, but we do not possess it. Many have crossed the Jordan, shouted down the walls of Jericho, then sat down and gone no further. There is no "ne plus ultra" in Christian experience. The advent of the sanctifying power of God dropped into the heart of a born-again soul does not lift him out of his infant period and make an adult Christian out of him. It will lift him out of his pouting period, out of his envy, jealousy, getting angry. The initial stroke of holiness puts an end to all of these.

The Scriptures always speak of growth. After we are sanctified we will not have an equal growth. If a dozen people get sanctified today, no two of them will make the same progress in the next twelve months. Some make more progress in two months than others in six months, due to the difference in their age, health, environment, and capacity.

The sanctified should go on. This great stagnation that exists everywhere is due to the fact that we are resting too long in the beginning. Sanctification is only the entrance upon a fuller, deeper, broader, victorious life.

Holiness is more than a crisis, it is a process. It might be well to shift the emphasis to the process in our preaching.

Gary, Indiana

The Glory of a Substitute

C. H. Barnett

PAUL JOURNEYED to Thessalonica and was attracted, as usual, by a synagogue. He lodged at the home of Jason, finished his ministry, and left. The tumultuous mob, not finding Paul, accepted Jason as a substitute and brought him before the rulers.

Like Job who stood the trying hour, Jason is remembered for his hospitality and kindred spirit. He stood ready to suffer for Paul.

Note Jason's complete identity with Paul in spirit. It was the spirit of Paul that the enemy was out to destroy. Paul was ever present as long as this spirit remained. The world can soon tell the spirit that possesses us.

The test is along the line of persecution. God's test of Paul before Ananias was simply "Behold he prayeth!" Persecution ends when prayer begins, on our part. Christ keenly noticed the change to kindred spirits at the cross—the cleavage between the thieves, and then the cry, "Remember me!" Already the penitent was with Him in spirit here as well as having the promise of the "over there."

Whether or not stripes fell on Jason is beside the point. Jason's back was ready. It was as though he had said, "Though I can not preach, I can suffer; though I can not move men, I can die." The reported revivals of that day consisted in the simple statement, "There was great joy in that city." Imagine the joy in Jason's heart to be counted worthy to suffer for Paul. But where great joy abounds the "burning bush" appears."

How do we wish to shine? Little did Jason know as he was led forth that a record was being kept. He might have thought that this was the end, but in God's sight it was a banner day, for, as Christ suffered as a substitute for us, so Jason suffered as a substitute for Paul.

Houghton, New York

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"If We Confess Our Sins"

I John 1:9

MILTON THOMAS

THOSE interested in our health are concerned that a deep wound not heal too quickly for that means healing only at the surface, leaving the deeper part unhealed so the infection will fester and cause blood poisoning. Doctors use a drain, usually a piece of gauze, in the wound to assure draining. The same is true of sin. Sin must not be covered or hidden for in the same way its infection will cause blood poisoning to the soul. So the apostle points out the necessity of confessing our sins.

The Acknowledgment of Sin

Stanley Jones says in his book *Christian Maturity*. "Also proposed and used as a remedy are the so-called 'happy pills.' These pills were unknown four years ago, yet this year 35,000,000 prescriptions for them will be filled, at a cost to the public of perhaps $150,000,000, and tranquilizers will rank as the fifth-largest-selling prescription drug.

"A good many side effects of 'happy pills' have been found in patients. Among them are liver damage, lowering of the blood pressure, drowsiness, and excessive sweating. . . .

"Moreover, psychologists feel that many people who are taking these pills are dodging their problems. To have to face up to their problems may bring initial anxiety, but if they do so, such people tend to become mature persons. Failure to face problems makes such persons immature."

Confession of sin does not come easy and may take a time of honest searching, or it is apt to be shallow and will bring nothing but disappointment. Confession should include repentance as a normal working part of it.

The classic example of confession is in Psalm 51 from the heart of David: "I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight." A more modern plea may be seen in this stanza from Oscar Wilde:

Come down, O Christ, and help me! Reach Thy hand,
For I am drowning in a stormier sea
Than Simon on the lake of Galilee:
The wine of life is spilt upon the sand,
My heart is in some famine-murdered land
Whence all good things have perished utterly,
And well I know my soul in hell must lie
If I this night before God's throne should stand.

The Dependability of God

The text says: "He is faithful and just." This is a revelation of the character of God. Think of the most reliable person you know. His word is as good as his bond. You can depend on him. He meets every obligation. He never cheats nor takes unfair advantage. Raise this picture to the highest ideal and you begin to get a picture of God and His dependability. We have confidence in Him. This is personal. We see it in this poem by John Oxenham:

Not what, but Whom, I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give:—

Not what, but Whom!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe, but Whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?—

Not what I do believe,
But Whom!
Not what
But Whom!

Paul writes to the Corinthians, "God is utterly dependable, and it is He who has called you into fellowship with His Son Jesus Christ, our Lord" (Phillips).

Christianity is the religion of deliverance. God through love rescues man from his sin. He even sacrifices to make it possible. The English poet, Pope, has this line, "To err is human; to forgive, divine." If I do my part—acknowledgment of sin—God can be depended upon to do His part, which we consider now.

Forgiveness

The text says: "To forgive us our sins." Jesus taught us to pray, "Forgive us our debts, as we forgive our debtors." In the common creed of Christendom we say, "I believe in . . . the forgiveness of sins."

The story is told of an old Scottish doctor who passed away. His widow found written across certain accounts in his books, "Forgiven—too poor to pay." She tried to collect these accounts in the court but the judge ruled that an account that had been forgiven could never be collected. Now when it comes to us and our sins, God has written across the account, "Forgiven—too poor to pay." None of us can pay the price for our sins but when God forgives they are gone forever.

It takes a genuine depth of character to forgive. There was a certain well-poised and cultured Christian girl. A young man made improper advances to her. Later he asked to be forgiven. Had the young woman been less poised and embarrassed she would probably have responded, "Oh, that's alright. Forget it." But such a reply would have condoned the sin. This girl replied simply and sincerely, "I forgive you." That recognized the seriousness of the offence and yet as a Christian granted forgiveness. God never overlooks sin nor minimizes it, yet in the depth of His own character He forgives when we acknowledge it.

Burnham and Fisher, the newspaper reporters covering one of the Billy Graham's campaigns, prepared the book, "Billy Graham and the New York Crusade." They quote the famous evangelist as saying: "A lady already divorced five times asked me which of her husbands she should take back. You can't unscramble eggs. My advice was to keep the one she had after confessing and repenting of her sin. God will forgive if the decision is real."

Cleansing

The text says, "And to cleanse from all unrighteousness." In verse 7 of the same chapter John says, "If we walk in

(*Next page, please*)

Perrysburg, N. Y.

Savanna-la-Mar
November, 1961

Rev. George E. Failing
Editor THE WESLEYAN METHODIST

Rev. and Dear Sir:

Greetings to you in the Name of our Saviour Jesus Christ. Thanks for your reply which came to hand recently. At present we are having a tent evangelistic meeting here, just three miles from our headquarters in Torrington. Missionary Cleo Williams always visits the meeting, also Missionary Savage. We have just begun the sixth and hope to run for three weeks. Pray for us.

As regards my manuscript on fasting testimony. I began to fast in the year 1949. I visited Missionary Bare at Lorrington. When I was leaving she handed me a handful of tracts. I observed that they were on fasting.

I read them. Each had a different topic on the subject. They gave me an inspiration to fast. I began to fast one day, two days, three days, four days, six days, seven days, ten days, up to 21 days. None of these fasts were taken in bed. I might have gotten more out of my fasts if I had kept quiet and meditated, but I was always active—preaching, cycling, singing. Nevertheless, I have been repaid physically and spiritually for myself and others. For years now not a week passes that I do not put in even a day of fast; when a meeting is on I would go for days of fasting, only taking water or bits of ice.

I have proven that, when I have an important appointment, by doing some fasting I can concentrate fully on my topic and get it across. There was always victory. Personally speaking, every Gospel preacher of any evangelical ability should lay aside a time or a period for drawing near to God in fasting and prayer. A few days of fasting stimulates us physically and mentally, and especially spiritually, adds power. You will notice people are more attentive, and if they are, they will get the Word and the Word will get the better of them.

Fasting and faith will do wonders in our time of unbelief in the Word of God. There are dangers and disappointments in fasting. If we go to it in the right way we shall enjoy same and like it. In another installment I shall give some helps to practical and effective fasting. Also more testimony on the subject.

Yours sincerely in the Lord,
E. M. Davidson

the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Many a Christian has asked out of deep need and longing, "Is such an experience possible? Can a Christian actually be cleansed and made free from sin?" Does not John say in the eighth verse of this same chapter, "If we say we have no sin, we deceive ourselves, and the truth is not in us?" Does that not preclude the possibility of anyone ever being made free from all sin?

Stanley Jones (again in *Christian Maturity*) comments on this verse: "John was writing here, not about the real Christian, but about the psuedo-Christian, the Gnostic, who denied that he had any sin to be cleansed from. He waved sin out with a gesture. To take that reference to the Gnostic and make it universal is to 'wrest the Scriptures' and make John contradict himself. For John plainly says: 'The blood of Jesus Christ his Son cleanses us from all sin.' "

God is in the cleansing business. The standard promised in this text cannot be reached by ourselves. It is the Holy Spirit in our lives who produces the cleansing and gives the victory. You have to trust Him. But He cannot accomplish this over our stubborn self-centeredness. We must yield fully and completely to Him in a total surrender. We must determine to have God's complete purpose accomplished in us. When we surrender fully and completely "all my ransomed powers" and trust Him, then the Holy Spirit can cleanse. In fact, He does!

I Was Reading (from page 3

The same check, however, showed Kans wheat plantings are about the same as la year. It's all perfectly legal, though; ne spring, farmers will plow under their poore wheat to get acreage 10 per cent below thi year."

● in the same newspaper, that "busy bee piled up a record 276 million pounds o honey this year; that's six per cent more tha last year and one per cent above the previou high in 1952. Ideal weather in most bee keeping regions produced an abundance o the kinds of flowers bees like best."

● an estimate by Director of the Censu Bureau Richard M. Scammon, that "if w have the present rate of birth and death an the present migration, population of th United States should be right around 21 million in 1970. If you want to continu that further, we should, in about the yea 2010, have a population of nearly what India is now—something over 400 million."

● in *U.S. News and World Report*, Octo ber 16, that "students headed for college i 1962 are assured that federal funds for loan will be available. Students will be able t apply for the loans well in advance of th school term. About 250,000 loans, eac worth up to $1000 per school year, will b made in the two years starting next July 1.

● a recent Methodist news release con taining the text of an unprecedented ten point statement on the world crisis, a state ment just issued by ranking Methodist lead ers. It was the first time in the 111-yea history of the Southern California-Arizon Methodist Conference that leading layme and ministers have met in a special sessio on world problems, and made such a pro nouncement. Among the statements are th following: (2) "In this present struggle we d not see how any man or nation can be neutr in the fight for the right to be free. Neu trality in such a conflict is unthinkable fo those unwilling to go back to a brutalize life. . . . (6) We will not be frightened int appeasement. Christians are not afraid t die and in the pursuit of justice we do no think that the way of retreat and compromis can ever lead to peace. We shall welcom every chance to discuss our common prob lems but we shall not yield one inch t threats. (7) We believe that the prese crisis calls this nation to repentance. W have not kept clear in our minds the prin ciples upon which our way of life is founde We have allowed our moral life to becom flabby and we have been unwilling to di cipline our private and public behavior. W have substituted materialistic idolatry for th worship of God. We believe that God is t this situation warning us that a tough an ruthless foe will destroy us unless we r member that righteousness exalteth a natio We call upon our churches to proclaim an demonstrate a complete commitment to th Christian way. (8) We believe America ha a great responsibility to define its long-rang goals. We believe that this can be America finest hour as we are called to make univers the kind of society which our fathers pr claimed in 1776. . . . (10) Finally, we hav great hope in this day. If the dangers a terrifying, the opportunities are inspirin We believe that God is at work and we a to be instruments in His hands. Our task not easy, but the difficulties are not insu mountable."

Dear Editor...

A Letter from a Friend

I am enclosing a letter from a friend who was a member of my congregation while at Watervliet. As you can see from the letter he has been back in the Philippines over six years now. He had a Catholic background and did at one time seem to make a start toward salvation.

I thought perhaps you would like to print an excerpt concerning the influence of a gift subscription. I believe I have sent it to him more than two years.

REV. KENNETH ROSS
WEST CHAZY, N. Y.

Regularly, I receive a copy of THE WESLEYAN METHODIST for around two years now. I enjoy reading it and always share it with others. I always ask my friends who are lucky enough to read it to pass the paper to others so they may be enlightened too. And believe it or not, I was able to get some of my friends who are devout Catholics to read the papers too—and they like it. I hope and wish that you would keep on sending me the paper.

VIC ALBA

Lesson for January 14

Christ Demonstrates His Authority

(Temperance Sunday)

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Matthew 21:12-20; Colossians 1:16-18.

Golden Text: All things were created by him, and for him: And he is before all things, and by him all things consist. Colossians 1:16, 17.

M Christ Demonstrates His Authority. Matthew 21:12-20; Colossians 1:16-18.
T Christ's Authority at Cana. John 2:1-11.
W Christ's Authority on the Lake. Luke 5:1-11.
T Christ's Authority in Capernaum. Mark 2:1-12.
F Christ's Authority at the Centurion's House. Luke 7:1-10.
S Christ's Authority on the Sea. Matthew 14:24-33.
S Christ's Authority on the Mountain. Matthew 17:1-8.

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Lesson for January 7

Christ Enters Jerusalem

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: John 12:12-19; Psalm 118:19-29.

Golden Text: Blessed is the King of Israel that cometh in the name of the Lord. John 12:13.

M Christ Enters Jerusalem. John 12:12-19; Psalm 118:19-29.
T Christ's Kingdom Foretold. Psalm 2:1-12.
W Christ's Kingdom Begun. Matthew 2:1-12.
T Christ's Kingdom Discussed. Luke 12:22-34.
F Christ's Kingdom Misunderstood. John 10:35-42.
S Christ's Kingdom Promised. I Timothy 6:11-21.
S Christ's Kingdom Completed. Revelation 19:11-21.

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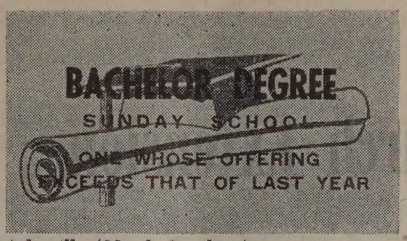
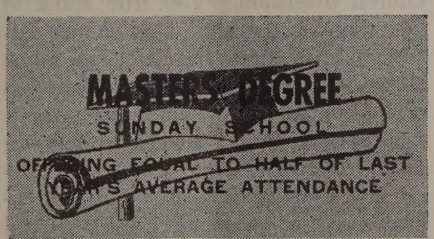
Department of Sunday Schools

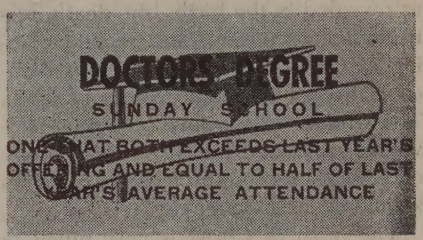
PAUL L. KINDSCHI, Executive Secretary



Asheville (North Carolina)
Augusta (Kansas)
Bessemer City (North Carolina)
Chambers, New York (Rochester)
Chicago, Maywood (Illinois)
Cobleskill, New York (Champlain)
Columbus (Kentucky)
Dayton, Oakridge (Ohio)
East Aurora, New York (Lockport)
Elizabeth, Indiana (Kentucky)
Elkhart (Indiana)
Fowler (Indiana)
Gas City (Kansas)
Grand Island (Nebraska)
Greensboro, Broadview (North Carolina)
Hess Road, New York (Lockport)
Hoopeston (Illinois)
Hot Springs, South Dakota (Dakota)
Hutchinson (Kansas)
Indianapolis, Saint Clair (Indiana)
Miami (Indiana)
Mission, South Dakota (Dakota)
Paola (Florida)
Peoria (Illinois)
Plattsmouth (Nebraska)
Philadelphia, Pennsylvania (M.A.S.)
Philadelphia, South Carolina (North Carolina)
San Antonio, Texas (Oklahoma)
Scottsbluff (Nebraska)
Sheridan (Indiana)
Topeka, Oakland (Kansas)
Toronto, Ontario (Canada)
Trenton, First, New Jersey (M. A. S.)
Vista Mexican Chapel (California)
Waltham, Quebec (Canada)
Waterloo, Maywood (Iowa)
West Union (Iowa)
York, South Carolina (North Carolina)



Albaton (Iowa)
Atlanta (Indiana)
Bennezette (Iowa)
Brookings, South Dakota (Dakota)
Brooksville (Florida)
Chanute (Kansas)
Independence (Kansas)
Junction City (Kansas)
Lambertville, New Jersey (M. A. S.)
Medicine Rocks, Montana (Dakota)
New Hope (Kansas)
Norfolk, New York (Champlain)
O'Neill (Nebraska)
Pleasant Union (North Carolina)
Schenectady, New York (Champlain)
Terry, Montana (Dakota)
Topeka, Gage (Kansas)
Trainer, Pennsylvania (M. A. S.)
Wesley Chapel (Georgia)
Wesley Chapel (Kansas)
West Berlin (Michigan)



Belleville, Ontario (Canada)
Bethany Chapel (Kansas)
Brighton (Michigan)
Brookdale, New York (Champlain)
Cadillac (North Michigan)
Cicero (Indiana)
Cutler (South Ohio)
Deming (Indiana)
Denison (Iowa)
Dowagiac (Michigan)
East Pitcairn, New York (Champlain)
Emily, Minnesota (Iowa)
Glen Burnie, Maryland (M. A. S.)
Glenville, North Carolina (South Carolina)
Gouverneur, New York (Champlain)
Greer (Ohio)
Heber (Kansas)
Houston, Crestmont, Texas (Oklahoma)
Howe (Michigan)
Ipswich, South Dakota (Dakota)
Kansas City, First (Kansas)
Lafayette, Schuyler Avenue (Indiana)
Lisbon, New York (Champlain)
Long, Bethel (South Ohio)
Manhattan (Kansas)
Mooers, New York (Champlain)
Pierre, South Dakota (Dakota)
Plattsburgh, New York (Champlain)
Pontiac (Michigan)
Rice Lake (Wisconsin)
Siler City (North Carolina)
Solon Center (North Michigan)
Ticonderoga, New York (Champlain)
Topeka, Belmont (Kansas)
Wallace, New York (Rochester)
Wesley Center (Kansas)
Westerville (Ohio)

From the Wesleyan Methodist Seminary Foundation at Wilmore, Kentucky, comes this generous gift and letter from Doctor Wilber Dayton. . . .

"Enclosed is a check for $150 from the Foundation Group as our offering toward the Thanksgiving project. We were thrilled and surprised at the zeal with which the students saved their money and contributed to the project. This is not from any one or two gifts, but is a true offering."

Our sincere thanks and commendations to our loyal seminarians and all others who have sacrifically given to the 1961 *Thangsgiving Offering.*

Christmas and Church Extension

THE GREATEST event in human history is the plan of redemption as revealed in the birth, life, death, resurrection, ascension, and second coming of Christ. It is a marvelous demonstration of all the attributes of deity. The wonder of the love that drew salvation's plan and the thrill of the grace of God that brought it down to man should ever challenge us.

The birth of Christ is very much in our thinking at this season of the year. This is proper and should result in rich spiritual blessings. However, it is easy to become so absorbed in the incidents surrounding Christ's birth that we forget the purpose of His coming. He came to redeem man from the curse of sin; to set him free from the bondage of the law; and to reconcile him to God.

The plan of redemption is universal in its scope. All may enjoy its benefits. Therefore, all should be told of its merit. Again and again Christ by precept and example demonstrated that the life-giving message must be taken to others.

One day while He was in Capernaum a great multitude clamored to see Him because of the miracles He performed. When informed by Peter, "All men seek for thee," He said, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:37, 38). The "next towns" claimed His interest and received His attention! "That I may preach there also: for therefore came I forth" was the dominant force that impelled Christ onward in His earthly ministry. It was the rallying cry around which He sent forth His followers. Imbued with this principle they spread the Gospel with a rapidity that is amazing.

The basis for church extension is the incarnation. God gave His Son because He loved mankind. Christ came into the world, gave His life on Calvary, and sent out His followers to tell others, because of love. Therefore, we must measure our church extension vision, interest, burden, and devotion by the coming of the Babe of Bethlehem. He left all to come; He gave all to save. We must give our all to share His life-giving message with "the next towns." Christ incarnated is our message; the love of Christ is our motive; the cost of redemption is our debt.

We should not let this special season of the year pass without doing something to further the great cause of church extension. Gratitude for "God's unspeakable gift" requires it and the times in which we now live demand it!

Each of us should pray earnestly for our pioneer works and workers. Prayer is essential for the success of the work of the church. It takes time for a new church to develop a faithful praying group of intercessors. This extra prayer burden must be assumed by others if outreach is realized. Pioneer work is difficult. Prayer can batter down opposition, lay hold of divine resources, and move new field work ahead.

We should share our gifts with church extension. The true spirit of Christmas is sharing. God shared His Son; Christ gave His life; we must share our blessings! Pioneer churches do not have those who have, over a long period of time, developed a strong sense of stewardship. Many of the members are new and thus are not accustomed to sacrificial giving. Until the sense of stewardship is developed and the numerical strength of the new group is sufficiently strong, those of us who are members of an established group must help carry this financial load. Some churches plan to give an extra offering to a new church. Some groups are packing a Christmas gift box for a pioneer minister and his family. Let us not allow the pioneer workers to become the "forgotten workers" of the church.

We must seek to make Christ known to the unsaved around us. Expressions of appreciation for all that the birth of Christ means have their practical application in deeds of making Him known to others. To go through the Christmas season without exerting a special effort to bring someone into a saving relationship with Christ will be tragical. Christmas sentimentality can replace the real Christmas objective. We can engage in the frills of Christmas and miss the true purpose. Receiving and exchanging gifts is enjoyable. Visiting with loved ones and friends can be a time of profitable fellowship. Cessation from our regular tasks during the holiday season is beneficial. However, to miss the opportunity to share Christ with others is a great loss to the followers of Christ as well as to those to whom we should have made Him known.

We enter this Christmas season under favorable circumstances. Abundance is the keynote of our times. Many world crises have been met during the year. The threat of war has temporarily lessened. Record-breaking spending is expected by Christmas shoppers. Our Christmas menus will contain both quality and quantity. Many are planning for a "big Christmas."

The deeper meaning of Christmas goes beyond this. Love for Christ will be increased, devotion to Christ will be strengthened, and service to Christ will be intensified when Christmas is properly celebrated. Let us properly observe Christmas by doing our share to take the gospel to "the next towns."

The Department of Church Extension offers sincere thanks for and extends Joyful Christmas Greetings to all Pioneer Workers, Supporters, and Friends!

Religious News

IMC, WCC Merge at World Parley

NEW DELHI, India (EP)—In opening sessions of the Third General Assembly of the World Council of Churches here November 19, the WCC was merged with the International Missionary Council.

Following this historic action, the council, which includes 175 denominations with 250 million members, sealed its consolidation with the missionary federation at the first business session of the Assembly.

On Monday, November 20, the orthodox churches of Russia, Poland, Bulgaria, and Rumania became members of the predominantly western World Council of Churches. The Russian Orthodox Church alone claims 25 million members.

Defendant Breaks Up Heresy Trial by Use of Tape Recorder

PRETORIA, South Africa (EP)—A heresy trial conducted by the Dutch Reformed Church of Africa against Professor A. S. Geyser of Pretoria University was halted when the defendant insisted on the use of a tape recorder. As testimony began, Rev. A.J. C. Oosthuizen, chairman, ordered the professor to turn it off.

Prof. Geyser said he was forced to refuse the order because the Church Commission had "no moral or judicial right" to prevent him from using the machine. He said the order was "another example of the commission's prejudice" against him.

Chairman Oosthuizen then stood up and said "There's no hearing. It's all off."

U. S. Episcopalian Bishop Calls on Pope

VATICAN CITY (EP)—Pope John XXIII received, November 15, the presiding bishop of the Protestant Episcopal Church in the United States, the Rt. Rev. Arthur Lichtenberger of New York.

The private audience at Vatican City was the first meeting between a supreme ruler of the Roman Catholic Church and the head of the Episcopal Church in the United States. It followed the unprecedented one of last December between the Pope and Dr. Geoffrey Fisher, then archbishop of Canterbury and primate of the Church of England.

The visit, described as "most cordial," was considered by both sides a "courtesy call."

Warren Says Separation of Church and State 'Key to Freedom'

WASHINGTON, D. C. (EP)—Addressing delegates to the 46th General Assembly of the Union of American Hebrew Congregations here, Chief Justice Earl Warren of the United States declared that separation of Church and State is a "guarantee of freedom."

Reminding that "We want both religion and government to be as strong as we can make them," Justice Warren pointed out that by keeping Church and State separate, the country insures that its people will remain free to worship as they choose.

United Bible Societies Announce All-Time Record Distribution

NEW YORK (EP)—Member groups of the United Bible Societies distributed more than 34,695,000 copies of the Scriptures throughout the world in 1960—an all-time record. Figures were announced at the 43rd annual meeting here of the American Bible Society's Advisory Council. They represent an increase of some 5,000,000 copies over 1959.

Bible Society Announces 'Cold War Fund' To Counter Atheism Promotion

NEW YORK (EP)—The American Bible Society has announced the establishment of a "Cold War Emergency Fund" to be used for overseas distribution of Scriptures in areas where Christians must meet a Soviet-organized wide-scale promotion of atheistic literature.

"The nations of the world are under a barrage of books from both east and west," ABS secretaries said in their report. "Many from the east attack Christianity and those from the west usually ignore (Christianity) and deal with technical subjects or ethics."

This condition exists, they said, at a time when "all over the world people are choosing either atheism, materialism, or the Gospel of Jesus Christ." Millions, they added, may choose Christianity "if we can reach them with copies of the Holy Scripture in their own language."

No Fallout Shelters for Church of the Brethren

ELGIN, Illinois (EP)—Members of the Church of the Brethren have been urged not to build family fallout shelters.

In a statement issued by the denomination's General Brotherhood Board meeting here, "serious reservations" were expressed about the whole Civil Defense program. The board also favored increased support of the United Nations and universal membership in that body, and opposed nuclear weapons testing by any nation.

The statement said that the denomination, known as one of the "peace churches," cannot accept any part of the Civil Defense program which has to do with preparing for war. There is "no effective civil or military defense against all-out war today," the board declared. "The best defense is peace."

Catholic Clinic To Give Birth Control Advice

BUFFALO, N. Y. (EP)—A family clinic to be established by the Buffalo diocese here will provide Catholic married couples with medical and moral advice concerning the rhythm method of birth control.

The diocesan Family Life Department will supervise the clinic, and twenty Catholic specialists in obstetrics and gynecology have volunteered their services.

The rhythm method of birth control, which does not involve artificial birth prevention, is approved by the Roman Catholic Church under certain conditions.

'Old Rugged Cross' Still Favorite U. S. Hymn

NEW YORK (EP)—What is America's favorite hymn? A National Newspapers Hymn Poll (with some 61,000 readers of 1,000 secular dailies participating) showed that "The Old Rugged Cross" still holds first place.

A total of 10,482 persons favored "The Old Rugged Cross" with "How Great Thou Art" (8,449 votes) a close second.

Other runners-up: "What A Friend We Have in Jesus," "In the Garden," "Amazing Grace," and "Rock of Ages."

Directed by Bill McVey, Christian Herald Gospel Singer, the poll was co-sponsored by *Christian Herald* magazine and newspaper editors in every state except Hawaii and Vermont. The votes were tabulated by Audience Analysts of Bala-Cynward, Pa., independent research organization.

Mr. McVey described this year's newspaper poll as the first definite survey to determine the hymns this country's churchgoers love best.

"Americans want to sing sentimental hymns and Gospel songs," he observed. "A silent faith is not as strong as a singing faith. Singing our favorite hymns is a natural way to create a national bond of brotherhood and moral strength in the face of the mounting Communist threat."

U. S. Stamp Honors Clergyman Who Invented Basketball

WASHINGTON, D. C. (EP)—A commemorative four-cent postage stamp has been issued to mark the 100th anniversary of the birth of Dr. James Naismith, Presbyterian clergyman who invented the game of basketball in 1891.

The stamp honoring Dr. Naismith was placed on sale at Springfield College, Springfield, Mass., where as an instructor in physical education, he nailed a pair of peach baskets to the gymnasium balcony and laid down a set of basic rules that, virtually unchanged, govern the game now played in more than 50 countries.

The initial sale of the stamp was at ceremonies in Springfield which marked the laying of a cornerstone of the Basketball Hall of Fame which will honor Dr. Naismith. It shows a hand reaching up toward a basket with a ball and carries the simple inscription, "Naismith 1861-1961."

Canadian Protestant Parents Win Fight for Child

PARRY SOUND, Ont. (EP)—An unprecedented ruling by a court here gave a Catholic-born boy to his Protestant foster parents in legal adoption.

Judge Walter Little, who ruled that four-year-old Joey could be legally adopted by Mr. and Mrs. Oliver Lamb, said that to decide otherwise in the case "would be to put a religious tag on the word justice—which its very meaning denies."

The Lambs have been trying for three years to adopt the boy. They took him four years ago when there were not enough Catholic foster homes available, and later began legal proceedings to adopt him.

Judge Little made no ruling on whether or not the Lambs would have to bring up Joey in the Catholic faith to which he was born, and his new parents preferred not to discuss the matter.

Ban Free Textbooks for Church Schools

SALEM, Oregon (EP)—In a 6 to 1 decision, the Oregon Supreme Court has ruled that school districts must stop providing free textbooks to parochial schools. The action holds as unconstitutional a 20-year-old law that permitted Roman Catholic and other parochial schools to get free textbooks from public school districts.

Church News

Advisory Council Meeting of American Bible Society

At the annual council meeting of the American Bible Society, held in New York City November 14, 15, 1961, it was revealed that the Wesleyan Methodist Church stands within the top six of approximately fifty denominations which support the society. With a per capita giving of approximately nine cents our denominational giving to this cause pushed close to the $4,000 mark in 1960.

The Council recommended to the Board of Managers a $5 million budget for the coming year. This is the largest budget ever asked, and represents the largest increase ever requested in any one year. It is expected that the denominations will supply more than one million of this. While this speaks well for the group of denominations, yet this area of giving hardly keeps pace

Dr. B. H. Phaup and Rev. C. Harmon Dickerson examine Scriptures for the blind produced by American Bible Society.

with the needs of the society. For the period 1955-1960 there was an increase of Scripture distribution of 53%, an increase in the total budget of 41.9%, while the increase in church support was only 19.9%.

It was set forth that the task of the American Bible Society is "to provide Scriptures for the whole life of the whole church in the whole world." In seeking to accomplish this purpose it was observed that the American Bible Society accounted for the distribution of 23,210,485 copies of the Scriptures during the past year, an increase of 30% over the previous year. In addition, the society working with other similar organizations, aided in the distribution of more than 11 million copies. Six continents and more than 100 countries were the recipients. Some part of the Word of God is now published in over 1,100 languages, but there are 1,000 other dialects—with the stature of languages—that do not have the Scriptures in any form.

Emphasis was given to the "four worlds of the Bible": 1. Translation, which involves study and preparation of the manuscript. 2. Publication, which covers the printing, insuring, shipping and delivery to the various depots. 3. Distribution, "where the man who has the Book meets the man who doesn't have the Book." 4. Encouragement of use, where attention is given to the implementation of various methods of Bible reading and study.

The 1961 meeting of the Council was indeed inspiring. With faith, foresight and dedication the officials are accepting the challenge of a tremendous task. These are indeed able men who are giving themselves wholeheartedly to this most effective type of evangelism—getting the Word of God to those who do not know about Christ. There are thrilling reports from various areas of the world.

Mrs. Helen Stark, President of the Woman's Missionary Society, and the writer have the honor of being members of the American Bible Society Council. Both were privileged to attend this year's session. We hope to pass on to our constituency some of the inspiration which came to our own hearts. Meanwhile, Wesleyan Methodists are encouraged to do a little more in their giving to this great cause. If you have not yet done so, be sure to receive an offering and send it through designated channels to World Headquarters. We will see that proper credit is given and that the total amount goes for the intended purpose.—*General Superintendent, B. H. Phaup*

A Church With a Goal

Sandy Creek, N. Y.—The brightest spot for our church has come as a result of the last quarterly business meeting. The church and Sunday school attendance has reached a point where expansion is necessary for room in both. Since about 35 persons are attending our church from the Pulaski area, it was voted that as soon as our Sunday school attendance reached 150 for three months average that immediately we would proceed with plans to build a new pioneer church in Pulaski. Our Sunday school attendance has been just under that figure and many new ones are coming in. We are hoping that October, November, and December will be those three months. Pray for us and about this new project.—*Bernard Draper*, pastor

New Missionary

A cablegram this morning announces the arrival of Cynthia Gale Kalb on November 23, 1961 (Thanksgiving) in Sierra Leone, West Africa. The parents are Albert and Ruth Gale Kalb now stationed at Bendembu where Mr. Kalb is Educational Secretary.

—*Dept. World Missions*

Schade Appointed Chaplain

Rev. Edward Schade, pastor at Nashville First Wesleyan Methodist church, has been appointed by the State Commission as Chaplain of the State Vocational School. By arrangement with his church, after consultation with the conference president, thirty per cent of his time will be devoted to this great task. Anyone knowing of boys there should send all the facts to Mr. Schade and he will do all he can for the boys. Mr. Schade was selected over 25 applicants from larger denominations.

—**Tennessee Conference Tidings**

Rock Collection $1.00

You can help rebuild a church and at the same time receive a valuable souvenir—for $1.00.

The Wesleyan Methodist Church was built in Romulus, Michigan in 1856. When dismantled, rocks from the old foundation were broken into small pieces and assembled in a collection.

Fifteen specimens are included, all prepared by Pearl Mesanko and verified by the Geology Department of the University of Michigan. A mimeographed key is supplied in each box.

The old church, one of the oldest in Wesleyan Methodism, was an Underground Railway station in which fleeing slaves were concealed on their way to Canada. Order directly from:

Pearl Mesanko
36909 Porter
Romulus, Michigan

FOR SALE

Modern 8-room house. Full basement, garage. Two blocks from College.—Mrs. Ina Whitney, Box 325, Miltonvale, Kansas.

Let's Go to Louisville

Your church is going to pay the round trip fare ($15.61) for all of our WY members who will attend the National Wesleyan Youth Convention in Louisville, December 27-29 . . . A chartered bus is to leave Charlotte on December 26 . . . There will be chaperones on the bus and also in Louisville.

—**Kannapolis Wesleyan News Sheet**

Dedication of Marion College Church

November 19, 1961, was a memorable day in the ongoing history of the Marion College church. The new sanctuary and educational building, united by a large narthex, were dedicated to the glory of God and to sacred uses.

Rev. Garl Beaver, now serving his sixth year as pastor, was chairman of the several committees preparing for the dedication service. Professor Vernon Crouch led the congregational singing and directed the church choir in singing The Beatitudes. Conference President Kenneth Dunn read the beautiful dedication service, written for the occasion by Mrs. J. R. Swauger, and offered the prayer of dedication. Mr. James Meredith, chairman of the building committee, made a statement about finances, and Rev. H. J. Logsdon, conference vice president, received the offering. It was the writer's task to present the dedicatory message.

A society was first organized in South Marion in 1895, following a tent meeting conducted by Rev. C. A. Billheimer. In 1896 the new society moved into a small brick church on South Boots Street. Following the incorporation of Marion College in 1902, church worship services were conducted in the college chapel. In 1937 two

brothers, Horace and John D. Williams, felt led to head the subscription list to build a new church at Fortieth and Washington Streets. The beautiful brick church was dedicated on September 25, 1938, free of indebtedness.

The college grew, as did also the church and the community. Within ten years after the completion of the church the sanctuary and Sunday-school rooms became inadequate for seasons of peak demand. Then a new-building fund was commenced. Accumulating slowly at first, the church took decisive action in 1956 that has finally resulted in the erection and dedication of this new building.

There are 21,300 square feet under roof. The seating capacity of the sanctuary is 756. The auditorium in the fellowship center seats 400. In the educational unit are five departmental areas and six large adult classrooms—in all, accommodations for twenty-three Sunday-school classes. Total cost of the building, including land and equipment is $316,000, with total indebtedness amounting to $176,000.

The building is of contemporary design with well-planned lighting and ventilation. The acoustics in the sanctuary are superb. Many features are new and unique. The congregation, best of all, has a sense of mission and responsibility—to God, to Marion College, and community and to the entire denomination.—*George E. Failing*

New Marion College Church, Marion, Indiana

GENERAL EVANGELISTS' SLATE

BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Brooksville, Fla. (Camp) ..... Jan. 18-28
Open Date — Feb. 14-25
Williamston, Mich. ..... Mar. 1-11

CHAPMAN—Howard H., West Chazy, N. Y.
Open time — Jan. 3-14; Feb.
Mooers, N. Y. ..... Jan. 28-Feb. 4
Catskill, N. Y. ..... Feb. 28-Mar. 11
Toronto, Ont. ..... Mar. 16-25
Bloomfield, Ont. ..... Apr. 1-15

CLARK—Harry D., Box 159, Laurel, Ind.
Open Time

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Madison, Ind. ..... Jan. 11-22

FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Barberton, Ohio ..... Jan. 3-14
Meadville, Pa. (Allida Smith Mem.) ... Jan.17-28
Shoals, Ind. (Holiness conv.) ..... Jan. 31-Feb. 4
Fairborn, Ohio ..... Feb. 7-18

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Waycross, Ga. ..... Jan. 3-14
Alma, Ga. (Interdenominational) ..... Jan. 16-28
Huntington, Ind. ..... Jan. 30-Feb. 11
Hartford City, Ind. ..... Feb. 14-25

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Open time — Dec. 3-Jan. 17

KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Louisville, Ky. (Camp Taylor) ..... Jan. 17-28
Eden, S. C. ..... Jan. 30-Feb.4
Duncan, S. C. (Startex) ..... Feb. 7-18
New Bethlehem, Pa. (Cottage Hill) ... Mar. 1-18

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Open time after Jan. 2
Zoarville, Ohio (Christian chapel) Feb. 28-Mar. 11
Jackson, Mich. ..... Mar. 13-25
Merrill, Mich. ..... Mar. 28-Apr. 8

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Tecumseh, Mich. ..... Jan. 2-14
Middletown, Ohio ..... Jan. 16-28
New Kensington, Pa. Jan.30-Feb. 11
Shelbyville, Ind. ..... Feb. 13-25

MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Grafton, W. Va. ..... Dec. 27-Jan. 7
Delaware, Ohio ..... Jan. 10-21
Kannapolis, N. C. ..... Jan. 24-Feb. 4
Muncie, Ind. ..... Feb. 7-18

McFARLIN—William and Wife, c/o Rev. Russell Taylor, Dennison, Ill.
Open time — Mar. and Apr.

McPHERSON—C. R., Damascus, Ohio

MOUTOUX—Wilfrid and Wife, Box 203, Bridgeport, Ont., Can.
Keymar, Md. ..... Dec. 31-Jan. 14
Mount Carmel, Pa. (Holi. Christian) Jan. 16-28
Port Rowan, Ont. (F. M.) ..... Jan. 30-Feb. 11
Fenton, Mich. (F. M.) ..... Feb. 13-25

MYERS—Joseph H., 504 E. 14th St., Bloomington, Ind.
Open Time

PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Traverse City, Mich. ..... Jan. 10-21
Bluffton, Ind. ..... Feb. 8-18
Muncie, Ind. ..... Mar. 1-11
Marion, Ind. (Nelson St.) ..... Mar. 21-Apr. 1

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
English, W. Va. ..... Dec. 31-Jan. 14
Daybrook, W. Va. (Bethel) ..... Jan. 16-28
Wolf Summit, W. Va. ..... Feb. 13-25

ROUNDS—Roger C., Rt. 2, Kirkville, N. Y.
Corinth, N. Y. ..... Dec. 31-Jan. 7
Morley, N. Y. ..... Jan. 28-Feb. 4
Springfield, Mass ..... Feb. 5-11
Schenectady, N. Y. ..... Feb. 12-18

SMART—Marshall and Nadine, 724 Daniels St., Toronto, Ohio
Chillicothe, Ohio ..... Dec. 28-31
Jelloway, Ohio ..... Jan. 3-14
Rimersburg, Pa. ..... Jan. 17-28
Grove City, Pa. ..... Jan. 31-Feb. 11

STARK—Price P., 3516 S. Boots St., Marion, Ind.
Reserved ..... Dec. 18-Jan. 28
Fayette, Iowa ..... Jan. 31-Feb. 11

STOESZ—Lowell, 3429 NE., Cleveland, Minneapolis 18, Minn.

SUNDSTROM—George E. and Wife, Rt. 2, Salem, Ohio
Open Time—Jan. 2-14; 16-28
Salem, Ohio ..... Feb. 14-25
Akron, Ohio (Maple Valley) ... Feb. 27-Mar. 11
Indiana, Pa. ..... Mar. 13-25

SUSURAS—Nick, Box 38, Simla, Colo.
Scott City, Mo. ..... Jan. 7-21
Matheson, Colo. (EUB) ..... Jan. 28-Feb. 4

UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Colton, N. Y. ..... Jan. 28-Feb. 4
Baltimore, Md. ..... Feb. 11-18
Elmira, N. Y. (F. M.) ..... Apr. 3-15
St. Paul, Minn. (Riverview) ..... Mar. 13-25

WALLACE—Robert W., 1201 Chestnut St., Franklin, Pa.
Stockton, Calif. ..... Dec. 20-Jan. 5
Santa Monica, Calif. (F.M.) ..... Jan. 7-14
San Diego, Calif. (F. M.) ..... Jan. 17-28
Camden, N. Y. ..... Feb. 5-11

WIREMAN—C. L., Intercession City, Fla.
Open Time for Fla. in Jan.-Feb.

SPECIAL WORKERS

DEGENKOLB—William and Wife, Rt. 1, Swayzee. Ind.
Fishersburg, Ind. ..... Jan. 14-21
New Castle, Ind. (Mt. Zion) ..... Jan. 25-Feb. 4
Milan, Ind. ..... Feb. 9-11
Westfield, Ind. ..... Feb. 28-Mar. 11

GILES—Ruth, Song Evangelist and Children's Worker, Hillsdale, Pa.
Middleton, Ohio ..... Jan. 16-28

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Zanesville, Ohio ..... Jan. 2-14
Chamblee, Ga. ..... Jan. 17-28
Hobe Sound, Fla. (Camp) ..... Feb. 1-12
Columbus, Ind. (Camp) ..... Feb. 15-25

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The 1961 Wesleyan Methodist Campaign

Final Report

HONOR ROLL CONFERENCES are congratulated in this second and final report on the 1961 subscription campaign.

Reports had been received from 647 churches as of November 28, an increase of 47 over last year. The question still remains: Why did not 400 pastors report at all?

For the third consecutive year, the Kansas Conference takes first honors. 43 of her 50 churches are Honor Roll Churches (9 of them over 100%), establishing an honor rating of 86%. This may set a record hard to beat. Kansas has taken first place for three years by scoring 80%, 84%, and 86% in those years.

Second honors again go to Canada with 10 out of 14 churches on the Honor Roll, for a rating of 71.4%.

Illinois holds the honor of third place with 68.8%, Dakota closely following with 68%, Nebraska in fifth place with 65%.

Fourteen of our 28 conferences made the Honor Roll. The other nine not listed above include: Allegheny, Indiana, Lockport, Michigan, Middle Atlantic States, North Michigan, Ohio, Oklahoma, and Oregon.

Ten other conferences rated 25% or above: California, Champlain, Florida, Georgia, Iowa, Kentucky, North Carolina, Rochester, Virginia, and Wisconsin. Two of these, Virginia and Wisconsin, missed Honor Roll rating by only 2%!

Four conferences failed to reach the 25% rating. They are Alabama (21%), South Carolina (21%), South Ohio, and Tennessee (13%).

The Indiana Conference earned the distinction of having more churches on the Honor Roll than any other conference (59 out of 110). Second was the Allegheny Conference with 54 out of 104 churches making the Honor Roll.

Two listings appear on this page. First are those churches which qualified for a rating of 75% or more (but under 100%), and second are those churches with honor rating of from 50 to 74%. Honorable mention should be given to the 93 churches (25 more than last year) which rated 25% or higher. Only 6 churches reporting failed to reach a 25% rating.

Ten pioneer works turned in excellent lists, and two churches in late reports qualified for an honor rating of over 100%: Sherrodsville (Ohio) and Akron Grace (Allegheny).

In total, 500 of our 1087 churches reached the Honor Roll. What this will do to our circulation will not be known until February; a report will be made then.

Congratulations to conference presidents, to pastors, to solicitors, for a splendid campaign effort. And now let us unite in prayer that God may make THE WESLEYAN METHODIST a greater blessing in the year before us.

75% and over

Alabama Conference—Greensboro.

Allegheny Conference—Alliance, Allida Smith Memorial, English, Falconer, Greenfield, Kenmore, New Castle First, Pleasant View, Punxsutawney, Riverview, Sarver, Vanport.

Canada Conference—North Bay.

Champlain Conference—Hadley, Lisbon, Ogdensburg, Schenectady, Stony Creek, West Chazy, Willow.

Dakota Conference—Brentford, Brookings, Joliet (Mont.), Loyalton, Midland (Mont.), Miles City (Mont.), Mobridge, Pierre.

Florida Conference—Pinellas Park.

Georgia Conference—Toccoa, Union Point.

Illinois Conference—Creve Coeur, Chicago Austin, Rockford Harrison Avenue.

Indiana Conference—Albion, Blue River, Edgerton, Hamilton, Kingsford Heights, Kokomo North, Kokomo Southdowns, Monticello, Mt. Etna, Uniondale.

Iowa Conference—Dennison, Fayette, Zumbroto (Minn.).

Kansas Conference—Greeley (Colo.), Lawrence, New Hope, Wesleyan Chapel, Wesley Center, Wichita First.

Kentucky Conference—Concord, Whitehall.

Lockport Conference—Castle Garden, Higgins, McRae Brook, Medix Run, Silver Creek, Wellsville.

Michigan Conference—Romulus.

Middle Atlantic States Conference—Orefield (Pa.), Smyrna (Del.), Watts Township (Pa.).

Nebraska Conference—Plattsmouth.

North Carolina Conference—Brevard, Burlington, Greensboro First.

Ohio Conference—Athens, Bellaire, Dunkirk, Fargo, Nellie, Newark, Norwood.

Oklahoma Conference—Etna.

Oregon Conference—Seattle, Vancouver.

Rochester Conference—Avon.

South Carolina Conference—Clemson, Greenwood.

Tennessee Conference—Bristol, South Clinton.

Virginia Conference—Raven Rock.

Wisconsin Conference—Hancock.

50% — 74%

Alabama Conference—Columbus, Eden, Fairview, Jasper, Pell City, Stanton, Tarrant, Talladega North Street, Tuscaloosa, West Blocton.

Allegheny Conference—Akron First, Annandale, Ashtabula, Ashville, Barberton, Bethel, Blue Eye Chapel, Canal, Canton II, Carrollton, Cooperstown, Dixonville, Erie, Franklin, Greenville, Greenwood Charge, Hampe Memorial, Hartville, Johnstown, Loyal Oak, Meadville, Merrifield Memorial, Middlefield, Mt. Calvary, Niles, Oak Grove, Oil City, Pine Grove, Pittsburgh First, Rochester, Rock Run, Sagamore, Sandy Lake, Smithport, Soldier, Tarentum, Titusville, West Middlesex, Wolf Summit.

California Conference—Lakeside, Norwalk, Sunland.

Canada Conference—Cornwall, Inkerman, Newington, Ottawa, Shawville, Toronto, Waltham.

Champlain Conference—Bakers Mills, Corinth, Fort Miller, Heuvelton, Mooers, Morley, Norfolk, Ticonderoga, Waterford, Watervliet.

Dakota Conference—Almont, Belle Fourche, Billings, Custer, Hamilton, Hot Springs, Houghton, Huron, Ipswich, Johnson's Corner, Mitchell, Pearl, Rapid City First, Redfield, Richland, Ridge, Sturgis, Watertown, Watford City.

Florida Conference—Largo, Merritt Island, Paola.

Georgia Conference—Atlanta First, Atlanta North Side, Bethlehem, Cordele, Covington, Crossroads, Macon, Welcome, Wesley Chapel.

Illinois Conference—Chicago Hoyne Avenue, Oak Park, Rockford First, Wyanet, Roslyn Park.

Indiana Conference—Amboy, Argos, Back Creek, Beaver Creek, Bluffton, Carmel, Carthage, Elwood Main Street, Fishersburg, Fort Wayne Fourth Street, Fowlerton, Green Chapel, Hamlet, Huntington, Indianapolis St. Clair, Kokomo East Side, Lafayette Schuyler Avenue, Laketon, Laotto, Lebanon, Logansport, Marion College, Marion Home Corner, Marion Horton Street, Marion Nelson Street, Martinsville, Mechanicsburg, Milan, Muncie, New Castle, North Liberty, Paoli, Plymouth, Portland, Sheridan, Sweetser, Wabash North, Warren.

Iowa Conference—Cedar Rapids, Des Moines, Dodd Memorial, Emmanuel, Hoover, Howardville, Independence, Little Pine, South Troy, Waterloo.

Kansas Conference—Abilene, Belleville, Bethany Chapel, Chanute, Concordia, Denver First, Englewood, Hall, Heber, Hutchinson, Independence, Kansas City Immanuel, Kansas City First, Lawrence Creek, Manhattan, Mankato, Morgan Chapel, Oak Hill, Olive Street, Ottawa, Paola, Scott City, Topeka First, Topeka Gage Park, Topeka Oakland, Wesley Chapel, Williams Chapel, Willis.

Kentucky Conferece—Jamestown, Louisville Atwood, Means, Milton, Winchester.

Lockport Conference—Big Tree, Bradford, Cattaraugus, Cuba, Ellicott, Fillmore, Forestville, Lockport, Machias, Oakland.

Michigan Conference—Bauer, Brighton, Clarksville, Coldwater, Eaton Rapids, East Allegan, East Odesso, Grand Rapids, Hastings, Hudson, Jackson, Kalamazoo First, North Whiteford, Owosso, Pittsford, Rives Junction, Spring Valley, Sturgis, Tallmadge, Toledo Detroit Avenue, Union City, Van Born Road, Waldron, West Berlin.

Middle Atlantic States Conference—Camden, Florence, Georgetown, Lambertville, Paulsboro, Shippensburg, Trainer, Wilmington.

Nebraska Conference—Lincoln, Lynch, Naponee, O'Neill, Page, Scottsbluff, Sidney, Venus, Wayne.

North Carolina Conference— Hendersonville Bethel, Broadview, Clearview, Clover, Clyde, Crestview Gibbs Chapel, Greenwood Hills, Hayworth Memorial, High Pine, Kannapolis, Long Shoals. Midway, Mt. Airy, Mt. Moriah, Old Zion, Rain Hill, St. Stephens, Winston Salem, York.

North Michigan—Beulah, Cadillac, Dayton Center, Dighton, Elm Grove, Ferry, Flint, Fremont, Grant, Lakefield, Midland, Mio, Muskegon First, Shelby, Solon Center, Traverse City.

Ohio Conference—Africa, Bucyrus, Chillicothe, Chippewa Lake, Cincinnati Vine Street, Columbus, Conesville, Cumberland, Dayton Northridge, Findlay, Harrison Chapel, Jelloway, Kenton, Mark Street Chapel, Millersburg, Mingo Junction, Mount Vernon, Oakfield, South Zanesville, St. Albans, Sunbury, Westerville.

Oklahoma Conference—Alva, Enid First, Houston, New Hope, Ponca City, Rogers, Wesleyan Chapel, West Avenue.

Oregon Conference—Chehalis, Russellville.

Rochester Conference—Boylston, Canisteo, Elmira, Endicott, Odessa, Redfield, Riverside, Rochester, Sandy Creek, Spencerport, Wallace, Waterloo, West Jasper.

South Carolina Conference—Alice, Central First, Central Second, Chesnee, Glendale, Glenville, Lyman, Mount Olivet, Smith's Chapel, Woodside Avenue.

Tennessee Conference—Knoxville First.

Virginia Conference—Chantilly, Clement Memorial, Crewe, Falls Church, Lynchburg, Newport News, Radford, Roanoke Second, Roanoke Valley View, Stuart, Welcome.

Wisconsin Conference—Beulah, Darrow Road, Janesville, Baraboo Parkway, Rice Lake, Stone Lake, Valton, Waukesha, Woodland.